

VOL. V. NOVEMBER, 1888. NO. 2.

Mental Science MAGAZINE

CHICAGO.

MRS. KATIE L. SWARTS, EDITOR AND PUBLISHER,

383 WASHINGTON BOUL., CHICAGO, ILL.

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MENTAL SCIENCE MAGAZINE

"Behold, I will bring it Health and Cure, and I will cure them, and will reveal unto them the abundance of Peace and Truth."

VOL. V.

NOVEMBER, 1888.

No. 2.

To Editor of Mental Science Magazine.

Unity of Being*.

GEO. E. WHIPPLE, PH.D.

We all live, move, and have our being in the invisible, immortal, omnipresent *Substance*, which is the Only Being, and of which we are expressions, manifestations, unfoldments and externalizations. By means of, and through us, as medias, this One and Only Being exists, stands out, or forth to visibility. Even His invisible Power, and Deity are clearly seen since the creation—or coming forth—being perceived by the things which are made.

Creation is not the production of the Universe out of nothing, but on the contrary it was the bringing forth, and making manifest that which is *Real Substance*, and had been in Being from eternity. Although it had remained invisible itself, the same as it does today, still this invisible *Presence* is manifested by means of creation, the process of manifesting, evolving, externalizing or coming forth. It is recognized by few, but it should be understood by many, as The Tree of Life, just as present today as it was in Eden, or any other place or period.

[*This article to which we give a title, was not a contribution by Dr. Whipple, but the chief portion of a letter from him. He did not mean it for insertion, but its science of being is too correct to be omitted. Those who read with illumined mind, will see in it a logical deduction sufficient to establish the Non-Reality of Evil, or an opposite to God. Also reasoning that impeaches theological interpretation. It is so in accord with Christian Science that it rests the mind and we endorse it as Truth.—ED.]

How important to know its branches, its roots, its fruits, its leaves, etc., all components and essentials of this One and Only Tree. All-Good, All-Sound, All-Perfect, Incorruptible, Infallible, Unchangeable and Eternal. A tree, even in the common acceptation of the term, to be perfect, must be perfect in every part. If only one branch or leaf were imperfect the tree would be imperfect. If only one branch or leaf of the Tree of Life could hold selfishness, jealousy, envy, malice, hatred, strife, murder, hypocrisy, dishonesty, deceit, or impurity in any form, the Tree would be divided against itself. How then could it be "an eternal excellency?" Again if a branch, a leaf or product could be corrupted, could sin, sicken, or die, How could this Tree be incorruptible, righteous, holy and Immortal? "Ye are the branches," but if only one branch could wither, could be unfruitful, "taken away," "cast into the fire, and burned," How could the Tree demonstrate and declare that it was infallible, All-Good, Unchangeable, a Perfect Unit, without spot or blemish, stain or imperfection? As God is The Tree of Life and is a Perfect Unit, He is all there is of Being.

Whoever comes to the *understanding* of *Being* or God, will comprehend as Jesus did, that "Father and I are One." If you have seen Me—i. e. the Real invisible Me—you have seen The Father, for He *dwelleth in Me, and I in Him*. I did not come of myself, but He sent me. I do not live of myself, but He lives me, "I do

not speak of myself, and the words which I speak are not mine, but are His." I do not work of myself, and the works which I do are not mine, they are His." These sayings of Jesus were very metaphysical, and they furnish us a key to the source of his ability to perform such wonderful works. He accomplished them by means of his correct understanding of God or Being. "The works that I do shall ye do, and greater works than these shall ye do." This indicates that he deemed it possible for some of his successors to attain to a better understanding of God than he possessed, and that by virtue of this they would do "greater works." His great desire as evinced in the XVII chapter of John, was that his successors might be united and work together harmoniously. That they may be One, as Thou, Father, art in Me, and I in Thee, that they may be one in us, "that the world may believe that Thou has sent me." What a lesson is here for Scientists! "Let us love not in word only but in deed and in truth."

New York City.

For Mental Science Magazine.

The Law of Healing.

CHAS. W. CLOSE, PH.D.

The fundamental principle in the art of Mental healing, is the concentration of the mind on an idea. Idealism is the basis of both Christian Science, and of the art of Mental healing which is founded on that science. Nothing is formed which has not previously existed as an idea. Hence the idea of a thing is its inmost and true reality. This is as true of the human body as of anything else. Whether the body expresses disease or health, it is the expression of an idea. It is an unchangeable law of our being that the dominant thought or idea of the mind, in regard to the condition of the body, finds expression in the physical organism. For this reason, disease has been termed by some, a "be-

lief." The body always expresses the dominant belief.

If the dominant idea be that of perfect health, then it is expressed in a healthy physical organism. But if anything occasions a change of the dominant idea of health to one of disease, a corresponding change takes place in the physical organism. The inmost root of disease is a wrong idea, as the inmost root of health is a right idea. Disease, like all evil is the result of ignorance. Mankind has believed that disease in the body is of independent origin, and the mind has little or nothing to do with the matter. But the fact is the occasion of disease lies in man's ignorance of his power to prevent and destroy it. The mind of man contains within itself every power necessary to maintain perfect health in the body. In thus seating disease in the mind, we do not make it less real than it was when we believed it to be wholly in the body, for the mind is the most real part of the visible man. Neither do we deny the expression of disease in the physical organism, for the body is but a concentration of visible or expressed mind. We do not tell a man suffering from cancer that nothing ails him; for that would be an insult to his intelligence. Neither is it at all necessary to tell such an one that the visible appearance which is called a cancer has no existence or is not true. We cannot with the falsity of deception heal the sick. Neither do we idiotically attempt to replace an amputated limb, nor to raise the dead, as Dr. Buckley and some others seem to think we should do in order to demonstrate the truth of the science upon which Mental healing is founded. While, however, we do not pretend to do the impossible, we would, by every means in our power, disabuse the patient's mind of the belief that his body is capable of being sick, independent of his mind which controls it. We would show him that health is natural and is his right. We would seek to change the real belief of disease, and

would restore the dominant idea of health. In order to do this we concentrate the patient's mind on the idea of health; on the idea that he is now, in his true being, in perfect health; and we find our authority for so doing, in the knowledge that has been demonstrated to us, that there is a region of man's being which is never diseased; but is always in perfect health; and that this region of his being is the real and hence the immortal man. And in the same proportion that we are able to replace the false idea with the idea of health, either in ourselves or our patients, we restore the body to a healthy condition. The healing takes place in accord with that law of mind which demands expression for its thought. We know this to be true, and are ready to demonstrate its truth to the student in the classroom, and to the patient seeking health.

Bangor, Me.

The Outlook.

Many are earnestly enquiring, What is the outlook of Christian Science, or Mental Healing, for the future? Mind healing is a well established fact, and under various names has made rapid progress. It is now well introduced in all the states of the Union; it has also become an international subject, having made its way from this country into many parts of Europe.

The essentials of Mental Healing will live. The true method cannot be changed, no matter what name may be given to it. The popular idea is that the power which heals, reforms, etc., is a spiritual one. We have no doubt that the healing power is the one power, life, and intelligence of the universe, viz., Spirit, or God. Man is an instrument in the hands of this Omniscience to carry out its designs and purposes. There are those who will make mind healing wholly a "Christian work," healing, teaching and reforming without money and without price, trusting to the benevo-

lence of the recipient for all the necessities of life on this mundane sphere.

There is a true principle here; it only requires the believers to come into a high degree of spiritual illumination, in order to demonstrate over all error with which they come in contact. They must be consecrated to the work, and should not be disappointed if they meet with many failures.

All such healers must live in harmony with the highest understanding of morality, justice, and brotherly love.

They must be truly eclectic, choosing from God's infinite variety of ways of reaching humanity. All such healing will be Christian, or Divine, and Divine mind healers will be mental and moral reformers. There must be a thorough reform in the habits of thought, as well as action, in order to live above disease.

"As a man thinketh in his heart, so is he," is being better understood as the power of thought is investigated.

The person who is honest, forgiving, just, kind and loving, following the Christ principle as far as possible, "resisting not evil," but destroying evil with good, seeking to do good every day, is practically living, and will demonstrate Christian healing and moral reform.

The Divine or Christ in man must be recognized as a spiritual fact, proving to him beyond a doubt his ability to cultivate these divine qualities, thereby bringing him into a close and conscious relation with the universal Intelligence, God.—*Dr. L. M. Marston, in International Magazine of Christian Science.*

For Mental Science Magazine.

Who Healeth all thy Diseases.

(Ps. 103-3.)

DR. ADDISON DARRE CRABTREE.

Did you ever see a potter sitting at his wheel moulding the clay into whatsoever kind of vessel he desired? The same

simple wheel used three thousand years ago is also used today by potters. One may apply different powers, water and steam, but the principle is the same.

Principle cannot change.

Is this the reason for the assertion that "God is (a) principle?" So is a machine a principle, or acted thereby. But the latter is not intelligence.

"God is Spirit," said the Divine Teacher, and since He prayed to God, it leaves no doubt in my mind that God is also intelligence. An engine is not intelligence, neither is it Spirit; only a common, stupid "principle." Principle (a) may lie dormant ten thousand years, or until intelligence develops it—intelligence of the human mind.

God is Spirit of Intelligence.

Now let us try to understand that this Divine Spirit of Intelligence is the author and director of all things having life and intelligence. How shall we explain this, "and by what parable shall we set it forth?"* It seems that even Jesus was wanting in words by which to illustrate a great Spiritual truth to his auditors, why may not we?

Let us liken it to the air which we breathe. It is here, it is there, it is everywhere, pervading all space. We cannot see it, yet we cannot avoid it, or shut it out from our homes, and live. Everything is sustained by it. Neither is it divided by time or space. Such is Spirit.

As through the air we send messages (by electricity which nobody understands), requiring no time, annihilating space, so by the mind, or spirit, we may communicate to whosoever is prepared to receive such. As yet we are not far enough advanced to always do this without some tangible means of communication—as the electric current yet must have a wire, one way, on which to travel—but it is true that we often receive and communicate influence afar without tangible means, as by

letter, etc. Has not the reader received unexpected and unaccountable influences from some distant friend in this manner? Certainly. But one has to be educated to this principle to command it for good. Shall I say, "learn the secret." Once possessed it is no longer a secret. One is master of an art once learned. He has exercised faith in order to begin to learn. The exercise of faith is exercise of mind. What faith he must have to begin to learn a thing of great value! So "Faith is the substance of things hoped for." To do a thing, to receive a thing, one necessarily exercises faith: *i. e.* the mind. Faith is easier understood than mind.

Is not this the reason why Jesus so often required "Faith" from those whom he healed? They did not understand—not even the wisest about him—"by what power he did these things." All he then asked was faith. The Gospel is too full of this to need reference to a single case. By the power of the mind and the Word He healed the sick of all manner of diseases. They *were* diseased. Scripture or Gospel has never hinted to the contrary, only the heathen and the Stoic claimed "Life, pleasure and pain a delusion of the human mind." Pain is too painful a fact to deny—especially when you are in pain! "The well need not a physician."

Christ knew, as every sensible, *truthful* person since knows, that there are diseases afflicting humanity, and having so recognized, (1) He next sought by the power vading all things), to remove disease. Therefore we see that Disease is not good, is not God-sent, else Christ would not have "healed all who were diseased," and taught others to do the same.

We now come to the point where the sick-world has lost sight of this Christ-power and the fact that He instructed given him by the Father,² (the Spirit per-others to carry on the work which he only "began," Acts 1.1. If his successors had

* (1) Mark 4.30.

2. Electricians say—Electrical Review, 1898.

1. Mark 9.25, and 100 other places.

2. John 5.19.

but exercised the rights and powers at their command there need not now be an invalid in the world! I truly believe this. * * * * *

"Why is it that you have no faith?"³

The unfaithfulness of many is the fatal cause of their invalidism. Truth, Spirit, cannot be deceived. If you are dishonest in thought or deed, Spirit declares it. If you are honest, truthful, and faithful, you will *expect it and find it* in your physician. This is what I require to help you, no matter what your affliction. Try me in this faith and rejoice.

Boston, Mass.

For Mental Science Magazine.

Onward to the Celestial!

MRS. J. D. FAIRCHILD.

[This writer is the author of "Prof. Hazzard's Grand March through fields of Christian Science."]

The mind creates, organizes, determines and controls the body.

Stop *thinking* or talking of your own or any other *person's belief* of sickness. Also, do not listen to any such conversation, and if it can be avoided in no other way, absent yourself from any company where it is carried on. Have no anxiety about anything. It is a fruitful cause of sickness. Regard it as sinful since it is doubting that your life is ruled by *wisdom*. "All that is not of faith is sin," and anxiety is far from being *faith*. Look alone to *God* for health, and make practical every bit of truth that you know. Look within your own soul for answers to all questions in regard to spiritual things and then act on those answers; act on your own best thought and do not look to others to be led. Never speak slightly of science, whether you understand it or not. Live to do good, and trust the result to the Infinite.

To live for one's self alone is not life, and unless the heart be well attuned there

is *constant spiritual loss* in material gain.

The developed mind can see God anywhere, and sickness is not a thing that God made; it is the result of ignorance, wrong thinking. Man fails to comprehend that all God made was *good*. Disease, discord and inharmony are *unreal*. We want more ambition for *health*. I should like to see a personal ambition for renown in health as keen as that for beauty. Divine truth and health is everywhere and you will absorb it, see it, feel it, breathe it in, when you think of yourselves as one with all spirit—God. This knowledge of ourselves is the key that will unlock the chambers of divine truth which will make you whole. "In God we live, and move and have our being." "For every idle word that man shall speak he shall give an account in the day of judgment."

How many times to-day have you been afraid that something would happen to your family? Every fear is a sin against God. How many times have you said to-day: How is your cold? How is your head? How is your rheumatism? forgetting that sincere christianity absolutely *forbids* all such *questions*. Do not pollute God's pure air with your groans and miserable, moping melancholy. Cheer up! Look up! God helps those who help themselves. God hates a coward; remember that it is *your* duty to help stamp out sin, sickness and sorrow, and to understand that *HEALTH* is life, love, truth, harmony, happiness, holiness and heavenliness; and that error, sin, sickness and sorrow are beliefs which melt away before the sunlight of spiritual thought which is power.

Science of Health.

As through an aperture made by the prick of a pin, we can view an extended landscape, so twelve lessons in Spiritual Science can be the means of directing our thoughts into a vast field of research; so vast we tire upon the journey and would

3. Said Jesus, Mark 4:40.

fain return to the old camp ground, but it is impossible. We must continue to climb the terraces of unmeasurable infinitude, gathering as we go the pebbles, the flowers, the drops of sparkling dew.

We analyze these, and are led to ask their cause; thus thought is born; and as we think we come to realize that thought is an attribute of spirit, and that spirit is all.

The primal cause, or principle, contains within itself all possibilities, and manifests in nature a duality—the masculine and feminine—the love and wisdom, the positive and negative forces, which by combinations produce the multitudinous forms upon the physical plane.

In studying Spiritual Science we have come to recognize that God, or the Great First Cause, is Universal Spirit, is All in All! That thought is back of all external expression, and is God's means of expression. That all external things or forms exist in idea before they appear upon the sense plane, and that if we were deprived of our senses, we should have no realization of any external manifestation.

The law of expression is from within outward, from cause to effect. All is good, and there is no evil. What seems so, has arisen from error of understanding and false beliefs. To grow in understanding is to be governed by the basic principle that all is Spirit, and contains all the attributes of good. To come into a conscious perception of truth is to be at one with God.

Some might consider Spiritual Science an innovation, or something new or different from the old time ideas. But it is only a clearer perception of the same truth which was taught by the great Exemplar 2,000 years ago, and probably was taught for as many more before, and buried from the outside world in the pyramids of Egypt, in caves and mausoleums of the East. A few rays only have struggled down through the ages. Now, as the world has arrived at a new dispensation, it is able to receive its knowledge

from the universal spirit of inspiration. Truth is unchanging; it only awaits perception or recognition.

As the spiral cycles of time are now meeting, the Past unlocks her mysteries, and the Present illumines them with a brighter light, a higher inspiration, a broader unfoldment. By comparing the present with the past we find corroboration of the statement that Truth is unchanging and eternal.

Jesus, our elder brother, said, "even greater works than I do, ye shall do." Which means that, as we receive so should we give unto the healing of the nations. The Pharisee walked by upon the other side, but the Samaritan bound up the wounds of the stranger. What attribute can be more divine than the endeavor to plant the seeds of Truth, and to weed out the tares of error, superstition and ignorance! And thus to lift the soul into a better understanding of self, to teach that pain and sickness, the trials and disappointments of life, are but experiences which may and must be overcome before happiness, the haven which all are seeking, is found.

To speak the word to the receptive soul, which shall bring peace and understanding, strength and health; to cast out all doubt and slavish fear; such is the work of the Healer, the Teacher, the Follower of the Christ.

—Henrietta Blue, in *Harmony*.

For Mental Science Magazine.

Scripture Lessons.

CHRISTIAN SCIENCE EXEGESIS—WHAT IS THE LOGOS?

PROF. JEAN HAZZARD, PH.D.

[Second Article.]

In the beginning was the Logos (Word), and the Logos (Word) was with God, and the Logos (Word) was God. The same was in the beginning with God.

All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men.—*John*.

1. "In the beginning"—In every beginning, in time, in principle, in work, in healing, must be recognized and realized the LOGOS, the Principle of the CHRISTOS, which is the Knowable or Revealed and Reasoned Deity. As my friend Mrs. Ida P. Hunt of Ottumwa, Iowa, suggests, there is a perfect agreement between Genesis 1 and John 1. "In the beginning God," is the first clause of Genesis. No beginning without God should be the rule of the Christian Scientist. When we are filled with the LOGOS then we are with God and that which animates us is God. The same is in all God's beginnings and in all godly being's beginnings. All things are made by the LOGOS. In Him is all Life and that blessed and divine Life is the illumination of all men, especially of the *Illuminati*. In the mystic celebration of the *Disciplina Arcani* of the Primitive Christians those of the Third Degree were called *Illuminati* or *Mystal*. Now this scripture teaches expressly that all creation, all causation, all production, all doing must have the LOGOS as its actualizing, vivifying element. What is this essential element of all evolution, emanation and edification? It is the Absolute Truth. About what? Concerning the Three Angles of the Great Triangles of all Being and Knowledge. GOD, MAN, NATURE, is one Triangle. Power, Process, Product, is another. Principle, Personage, Procedure, is another. One, Many, All; Non-Being, Being, Becoming; Unity, Duality, Trinity, are others. Can the Absolute Truth about God, Man and Nature be obtained? I say, yes! Truth, that can be proved beyond the shadow of a doubt, to the exclusion of all possibility of error and with mathematical certainty can be found. The *scientific* Christian Science has always been taught in the New York School, and its great success and the success of its students is due to that fact. These three terms, God, Man, Nature, include all possible objects of thought, so that right thinking about them compels

right thinking about all things. This right thinking is the active, practical and healing LOGOS, in the soul of man. It is thought manifest. And it makes God's thought manifest in the flesh and the flesh has the harmony and perfection of the Divine Ideal. This constitutes the only real and scientific Divine Healing. As a text book of this Logosophy, this "Secret Doctrine" and "Sacred Philosophy," the NEW YORK SCHOOL uses Rev. William I. Gill's "Philosophical Realism" the most masterly and profound metaphysical treatise that has ever been produced in America and which ranks its author as one of the great thinkers of the age and a metaphysician to be classed with Jonathan Edwards and Rowland G. Hazard. Pneumatopathy, which is the name Mr. Gill gives his system of cure must always be the centre if not the periphery of all Divine Healing, and also the centre of all medical practice. By it will be brought about the reconciliation of all the Schools and Systems, all the Cures and Pathies and the World will see a Medicine which will be an exact science and a Healing which will be a fine art: THE NEW, UNIVERSAL, SCIENTIFIC MEDICINE.

For Mental Science Magazine.

"What of the Night?"

EDWARD R. KNOWLES, PH.D., S.S.D.

"He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?"

"The watchman said, The morning cometh, and also the night: if ye will enquire, inquire ye: return, come."—*Isaiah, XXI.*

The scene suggested by the above text is readily imagined. There rises before the mind's eye the view of a walled city, enveloped in the shadow of night. Stillness prevails everywhere, except when the watchman passes to and fro on the walls shouting his word of signal or alarm. From somewhere outside of the city comes a voice of inquiry: "Watchman, what of the night? Watchman what of

the night?" Whoever calls is oppressed by the long-continued darkness, and is weary, waiting for the dawn. The watchman from his lofty station has a wider and clearer view of the horizon than those elsewhere. In the distance he perceives the first signs of the approaching day and instantly responds: "The morning cometh." But then, as if to moderate expectation too eager, he adds, "And also the night."

Evidently his meaning is:—I see in the Eastern sky sure signs of brilliant light. The old day is about past, for the new is dawning. And yet, there is some time to wait before the day fully arrives. Hours of gloom that have slowly passed must still linger ere comes the fullness of light.

When we understand that a general law of divine order is enunciated, and that it is applicable to spiritual as well as to solar days, we may have an adequate idea of the meaning and importance of the above scripture. The dawning of a new day is the brightness which follows a state of spiritual night. "Behold, darkness shall cover the earth and gross darkness the people; but Jehovah shall arise upon thee."

The dawning of any spiritual epoch on the conscience and experiences of mankind must needs be a gradual transition. Herein it resembles the general operations of Divine Wisdom, which are seldom abrupt and startling. Night continues potent after morning breaks. It would almost seem that the earliest rays of light intensify the darkness.

To apply this principle to the age in which we live seems apropos. We believe that this is the period in which a new dispensation of spiritual truth and life has fairly began among men. We may see that the new epoch has commenced. It is the advent of the Lord of Life and Truth, not indeed to the outer sight, but to the spiritual apprehension of those who perceive on every hand the visible signs of the great change. It is discernible in the

altered conditions of human life, and in the new modes of thinking, acting, etc., which so noticeably prevail. All things are being made new.

But as yet the progress of the New Jerusalem is but slight. There is no reason, however, for us to be at all disheartened. We must faithfully and humbly endeavor to shun all evils and delusions as sins against Divine Truth, and to persevere in our duty, and the "morning" of Truth already begun will go on increasing in brightness eternally, and the "night" will pass away and be forgotten.

Providence, R. I.

Thoughts, or Mind Waves.

SELECTED FROM PRENTICE MULFORD'S WORK.

Our unseen and unspoken thought is ever flowing from us, an element and force as real as the stream of water we can see or the current of electricity we cannot see. It combines with the thought of others, and out of such combinations new qualities of thought are formed, as in the combination of chemicals new substances are formed.

If you send from you in thought the elements of worry, fret, hatred or grief, you are putting in action forces injurious to your mind and body. The power to forget implies the power of driving away the unpleasant and hurtful thought or element, and bringing in its place the profitable element to build up instead of tearing us down.

In the chemistry of the future, thought will be recognized as substance as much as the acids, oxides and all other chemicals of to-day. There is no chasm betwixt what we call the material and spiritual. Both are of substance or element. They blend imperceptibly into each other. In reality the material is only a visible form of the finer elements we call spiritual.

Demand imperiously and persistently any quality of character in which you may be lacking, and you attract increase of such quality. Demand more patience or decision or judgment or courage or hopefulness or exactness, and you will increase in such qualities. These qualities are real elements. They belong to the subtler and as yet unrecognized chemistry of nature.

The prevailing state of mind or character of thought shapes the body and features. It makes us ugly or pleasing, attractive or repulsive to others. Our thought shapes our gestures, our mannerism, our walk. The least movement of muscle has a mood of mind, a thought behind it. A mind always determined has always a determined walk.

Prophecies.

SOME OF THE LAST BURNING WORDS OF
VICTOR HUGO—WHAT HE PROPHESED
OF THE TWENTIETH CENTURY.

"For 400 years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.

"All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!"

Friendship.

Oh! the blessing it is to have a friend to whom one can speak fearlessly on any subject, with whom one's deepest as well as one's most foolish thoughts come out simply and safely! Oh! the comfort, the inexpressible comfort, of feeling *safe* with a person, having neither to weigh thoughts nor to measure words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away!—*Life for a Life.*

A Plea for Woman.

"Women, from the days of Miriam, have been devoted to the promotion of the interests of the church of God. They are to-day the chief successful workers in all local churches. Their toil, patience and genius prevent many a feeble church from perishing. But for women our Sunday schools would gradually die out. Susanna Wesley and Barbara Heck watched and directed the tiny currents of English and American Methodism, each of which is now an ever widening Amazon of varied good. No more splendid thought ever crossed the mind of Vincent de Paul, than when, perceiving the great possibilities opening before orderly bodies of dedicated women, he determined to establish the Roman Catholic order of Sisters of Charity, whose long-continued and eminently self-sacrificing work has won the encomiums of all candid admirers of womanly heroism. Paul beautifully says: 'There is neither Jew nor Greek, bond nor free, male nor female, for we are all one in Christ Jesus.' Let us put no unnecessary barriers in the paths of her magnificent womanhood."

Doctors and Druggists.

"Do you know that if druggists and doctors were compelled to transact their business in the English language instead of the Latin, it would cut down the profits of the former very materially?" asked a man of a *Call* reporter. Do you think people would pay fifty cents for an ounce of 'aqua pura' if they knew it meant 'pure water?' Why, there are only about ten things in a drug store that are of any good, notwithstanding the innumerable bottles and carefully labeled drawers."

"What are they?" ventured the reporter.

"Well, magnesia, quinine, nitre, tooth brushes, blue mass, shoe blacking, cigars, tobacco, and spittoons." And the eccentric critic walked off with a merry twinkle in his dexter optic.—*Philadelphia Call*.

Waiting.

"Learn to wait hope's slow fruition;
Faint not though the way seem long;
There is joy in each condition,
Hearts through suffering, may grow strong.

Constant sunshine, howe'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul, untouched by sorrow,
Aims not at a higher state;
Joys seek not a brighter morrow,
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide."

Gems of Thought.

"The most difficult people to get along with are those who are always perfectly sure that they are in the right, and equally sure that you are in the wrong."

Those only who are able to act coolly, and who know how to decide correctly in dangerous and trying occasions, are men of courage; in such circumstances, cowards are at a loss how to proceed.—*Socrates*.

Without earnestness no man is ever great or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it a depth of shadow.—*Peter Bayne*.

A Hundred Years.

'Twill be all the same in a hundred years!
What a spell-word to conjure up smiles and tears!
O, how oft have I mused, 'mid the thoughtless and gay,
On the marvelous truths that these words convey!
And can it be so?—must the valiant and free
Have their tenure of life on this frail decree?
Are the trophies they've reared and the glories they've won
Only castles of frost-work confronting the sun?
And must all that's joyous and brilliant to view
As a mid-summer dream, be as perishing too?
Then have pity ye proud ones!—be gentle ye great!
O, remember how mercy becometh your state:
For the rust that's consuming the sword of the brave
Is eating the chain of the manacled slave,
And the conqueror's frowns and his victim's tears
Will be all the same in a hundred years!

Ah! 'tis not the same in a hundred years,
How clear soever the case appears:
For know ye not, that beyond the grave,
Far, far beyond where the cedars wave
On the Syrian mountains, or 'yond where the stars,
Come glittering forth in their golden cars,
There bloometh a land of perennial bliss
Where we smile to think of the tears in this?
And the pilgrim on reaching that radiant shore
Has the thought of death in his heart no more;
But layeth his staff and sandals down,
For the victor's palm and the monarch's crown:
And the mother meets in that tranquil sphere,
'The delightful child she has wept for here:
And we quaff of the same immortal cup,
While the orphan smiles and the slave looks up.
So be glad my heart, and forget thy tears
For 'tis not the same in a hundred years?
—*Col. M. E. Billings*.

The Soul's Freedom.

Shame, coward! sell thy manhood for paltry sums of gold,
And for the sake of public smiles, leave noble thoughts
untold!

Must freedom veil her godly form and virtue blush for shame
And great thoughts kindling in the soul be silenced for a
name?

Go chain the fiery lightning's steed, and hush the thun-
der's roar,
And blot from evening's sky the stars, and bid them shine
no more:

Go check the swift-winged flight of time, bid fleeting mo-
ments pause,
And from the face of Nature blot the impress of her laws.

Go hurl from heaven's high throne the Sun, so full of life
and light,

And bid the modest moon no more smile in the face of night;
Go blind old ocean's tidal flood, her restless waves make still
And hush the babbling of the brook, the music of the rill.

Go change a vice to virtue, make truth and falsehood one,
Thou canst not chain a manly soul nor still a manly tongue!
Why, scorn upon thee, coward! slave!! in freedom raise
thy head:

The noblest thought is valueless while it remains unsaid.
—*S. P. Leland*.

MENTAL SCIENCE MAGAZINE.

EDITED AND PUBLISHED BY MRS. K. L. SWARTS,
383 WASHINGTON BLVD., CHICAGO.

SUBSCRIPTION IN ADVANCE.

One Year, - - - - -	\$1.00
Six Months, - - - - -	.50
Three Months, - - - - -	.25

SAMPLE COPIES FREE.

Published on the First of each Month.

Entered at the postoffice in Chicago, Ill., as 2d class matter.

EDITORIAL.

Valediction.

To the friends and subscribers who will be remembered with fraternal interest and whose rights are truly respected, we kindly say:

How oft emotions deep and pure,
Plead that old ties should still endure,
Nor e'er be reft in twain:
But when 'tis duty makes appeal
We must obey, yet still may feel
True bonds will e'er remain.

It is neither with ease nor from choice that this article is penned, but rather through the force of duty. Wherever the writer may be directed, or in whatever line of the work he may engage, his thoughts will often turn to the consecrated hours when he asked the Spirit to give a theme and then to aid in imparting light, and in voicing Truth to others. In these cherished hours of communion, the beauties of imagination and ideality pictured many a distant one absorbed in the cares of life. While looking thus at humanity and losing self in the greater claims of the needy, it was easy to see care-worn brows of mothers, to hear piteous cries of childhood, and to perceive wives, husbands and business men toiling in the demands of life, and all struggling forward toward the great destiny of the race.

Under these baptisms of the Spirit we beheld, in the distance, many a falling tear, and heard many a human groan. When such multitudes are destitute, homeless and cold, how was it possible to feel indifference toward the chilling shudders that came as waves of human trials, as

soul-struggles and emotions, wafted out on the vast expanse—God's invisible forces and methods to impel us to hear those cries and to feel those pangs!

When honest souls prepared in furnaces, the trials of life, had turned from ceremonies threadbare and out-grown, and were asking for the ways of advance, enquiring after spiritual fruits of the promised land, the Here and Now, how could we turn a deaf ear to these soul-longings and appeals? After sharing so deeply the losses, the tribulations, aye, the *blessings of affliction* in the past, it seemed that duty, that experience, said: "Feed the hungry, give out the words, point toward the goal, and leave the issues with God."

We wrote as we were led, as we believed God directed, and as occasion demanded, but how often felt that we had utterly failed. Now, at this committal of trust and of noble souls to the care of others, it is with feelings of interest both ardent and abiding. With this issue the pilot-room is vacated, and the helm is surrendered to other hands.

The retiring publisher has felt, more keenly than can be expressed, his lack of ability to please a greater number, and that he has not been able to do for the MAGAZINE and its readers according to his ideas and desires. It has been difficult to control combativeness at all times toward other workers. Although reproach has been self-administered, still this is no hour in which to repine, in which to retract any sentiment expressed, nor to regret any plan adopted. They came as duty, and as methods that seemed God-given. They are with the past and cannot be recalled. "All is good." From the experience, improvement and wisdom must result.

The MENTAL SCIENCE MAGAZINE has aimed to be true to all. It has regarded charity the better part of valor. It has had words of cheer to the needy, and has offered its columns to all, that they might voice the cause, or their own especial in-

terests. It must have founded itself by faith in 1884, else the total fund possessed, which was about one-fourth the cost of first issue, was, under the law of expansion as with the "cruise of oil," sufficient for the enterprise. It has gained some circulation in twelve nations and been very general in our own land. It may not have seemed charitable toward all the publications that have sprung up in the same line, but judgment would be suspended were it known that some of them could not afford to even send us a copy that we might review or name them. They did not need our mention, it seemed.

Now on this point it has been and is in our heart to say good words of all our contemporaries. They have cultivated the cause as best they could, and they have done a good work. We do not feel that money has been the incentive, but they have all furnished evidence of true devotion to the cause and to humanity. All had a right to establish journals, but there are too many now for the cause to support. As they made their appearance, many friends felt that they must subscribe for them. These friends at large were true, but, like the most of us, are poor and were forced to discontinue some of the first. In this way we lost needed support, but toiled against the tide. At times victory seemed to come and would find expression in our columns. Again repulse; then renewed effort, new plans of work, etc.

Obedying duty's calls to lecture and work much abroad, entrusting the office to employed help, was not, perhaps, approved by the subscribers. Still to overlook all; to profit by the experience; to blame no one, but to grapple with emergency and to preserve the MAGAZINE for the good of all, seemed duty. Some new hopes came in and the summer and fall, after personal sacrifice and much labor, now show us the MAGAZINE gaining and improving. It seems really to be entering upon what may be regarded its second growth. Many are renewing and new ones are subscribing.

Now under its better prospects, and with faith in its patrons, the writer presents it fully to Mrs. Katie L. Swarts, reserving no ownership or control whatever. Having given it outright, he now goes forth in the cheerful undertaking of an obligation which presents itself to him as duty. He is glad, however, to assure his subscribers that the MAGAZINE is free; not a dollar of claim is against it to hinder its new owner in the work of continuing it for the cause and the good of all. This course seems the best, and on retiring we prefer to share no part or claim in it hereafter.

One reason we prefer no further part in the MAGAZINE, is from the fact of our candid belief that the people regard this branch of the work as specially belonging to woman, and that they will assist women more readily in it. Agreeable with this, the new owner has often urged the utility of an equal participation in office work, directing, etc., and claimed that greater success would thus result. But knowing that a human being, a body of men, or a nation cannot thrive with two heads, and knowing that a steering wheel never shares a second pilot, we prefer entire abdication rather than *olla podrida*, as the Spaniard would say—even at the expense of being regarded obstinate. Believing in the "fitness of things," and admitting that we did our best, we cheerfully yield all up, willing to respect all efforts toward improvement. To have sold it might have been unjust; its present owner is pleased in possessing and continuing it.

We hope not to be regarded as indifferent toward the subscribers. This course is the best. And now, hoping that success may attend the MAGAZINE, asking all to stand by it; to work for it; to contribute to its columns; and, commending all the subscribers to the Great Love around and within, we commit it and the office equipments fully to its new owner and editor, who will declare, in the December issue, any plans or purposes she may adopt for its continued success.

Address as Follows.

Now that Mrs. Swarts is our successor, all letters relating in any way to the MAGAZINE, either its past, present or future, should be addressed to her number 383 Washington Blvd., Chicago, as the MAGAZINE, etc., are now there. All orders for books, either those we have specially endorsed of late, or any work in the science, should be sent to her. Also as she is experienced in healing, all who desire her to give them absent treatment will please correspond with her on this interest, and those who desire her instructions at Chicago, should write her as above.

All mail in the interest of the Non-Resident system of instruction, either for the Healing or the Normal Course, should be addressed to my name, at Chicago, Illinois, *and as it appears below*, which will avoid mistakes. Use no street number, as the postoffice here will be advised, when I am ready to leave, of my address at other cities where I will be in the work. In this way my mail will not be delayed. I desire to consider personally all correspondence relating to the Non-Resident Instructions, or to treatments when desired from me. My absence will cause no hindrance to the treatments, nor to prompt attention to the Non-Resident interests which I keep separate from the MAGAZINE. Correspondents following these directions will be promptly served, but to disregard them will cause inconvenience and delay.

A. J. SWARTS, Ph.D.

Christian Science, a Rock.

It is Mind only that thinks, hates, loves, sins, prays, feels, believes, etc. The body can do none of these. No visible object is cause, for cause is invisible force. The visible can make the body neither well nor sick. All the drugs on earth are powerless

to think or to do. They only act as mind has dictated or believed. When prescribed, they are prescribed by mind; this proves them secondary and that mind is first.

While it is true that faith is mind and that faith saves the soul, why may it not be true that faith or Mind saves the body? Disease is inharmony or disturbed mind. Disease is belief and the result of wrong thinking; it is error or evil, because it is ignorance. Christian or Mental healing is the power of Truth or Spirit working with or in this disturbed mind. This working or changing of mental states in the organism, is that which is called chemicalization.

Christian believers would be the last to condemn Christian Science in its claims and methods of healing, if they would acquaint themselves with its principles. It is the Christ doctrine and work, and in its methods of cure it differs in no manner from the New Testament healing as performed by Jesus and the apostles.

The great central idea or purpose of Divine Wisdom in planting this grand system so generally, is, after all, the abnegation of self, and dependence upon God; and further the correction of the idolatrous belief in a personal God and the rising to the higher conception that God is neither a man nor a spirit, but is the impersonal and the total of Spirit Substance, or Intelligence in the universe. "Whither shall I flee from thy presence?" teaches the doctrine of omnipresent Deity in exact accordance with the soundness of Christian Science. But if God means Deity and is a spirit or a person, we can easily flee from such presence.

DR. A. D. CRAE TREE, 10 Park Square, Boston, Massachusetts, is bringing out a fine book. It is said that its value will be immense. He desires a partner in the new work. This seems like a fine opening for someone to invest and engage in a good cause. Who will be the lucky one?

Our Final Offer.

We have mentioned the reduced terms of our Non-Resident Course as having been made for a limited time. Such was true yet we did not like to be so definite as at this time. This is the last offer of the kind we expect to make. It is expected that another school will consolidate with ours and that their proprietors will assume full control of both. We intend ere long to resign the Presidency of the University and all its interests into other hands. Our postponement of this intention is solely for the purpose of accommodating our friends at the distance who have intended to take our Course by mail, by means of our Formula Text Book and its questions. If this system shall be pursued by the new Board of Directors and Faculty, the price will be increased.

The value of the Text Book lies in the fact that it is small, yet embraces every principle of Christian or Mental Science. No writing of our lessons, simply writing answers to our questions after you study the book. Many have taken this course and are succeeding finely.

Only \$10 remitted to our name secures the little book, the Course and the engraved Diploma which *legalizes the practice of Mental Healing* in any state, under *Charter and legal Seal*.

We hope that those who intend to avail themselves of this privilege and desire the course under our presidency, will see the importance of securing it before long. If you choose to send \$5 as half payment, do so and you shall have *all the time you need after that* to complete the course before remitting the other half.

Scholars in several languages, and graduates of leading universities have received the degree of Doctor of Philosophy of us. We need not amplify; those who desire this or the healing course above named, will no doubt inform us soon, that we may have an opportunity to suggest.

MRS. GRINNELL seems to be meeting

fair success with the *Logos*. In giving up our own publication, we have also resigned the interest we held in it. We wish it well, but this is the extent of our interest. Arrangements have been made to continue it to all of our recent subscribers who selected it as a premium, *prior to November first*. This will be our fulfillment of personal promises to such. Our successor intends to continue it as a premium to those who subscribe for MENTAL SCIENCE MAGAZINE.

Kindly Remembrance.

We assure all the friends that their many kind words will live. They will be remembered in hours of reflection and when life's battles press the soul. May kindly thoughts ever flow between us. It is one's privilege to live so that no unkind word or thought shall cause him to injure another. Trials come to us all, not as evils, but as blessings when properly viewed. It is better to regard all these incongruities of life as only incentives to drive us to the Great Rock of Divine Strength. Let the past with all its anomalies, its sorrows, its losses, be but the pledge of rest soon to follow.

If in our deepest trials we put a "bridle on our tongue," if we submit to all the chastenings that God permits to overtake us, if we "avenge not," then we have abiding evidence that it is all good, and all for growth. In these trials we see our weakness, our follies, and shortcomings more plainly than in prosperity. From this hour of firm decision may we all determine to rise higher in all that is ennobling and wise; may we "resist not evil," nor ever feel the necessity of explaining the innuendoes or attacks of others. If it were wise for the Roman government, when extending to a conquering general a signal ovation, to place a slave behind him in the triumphal chariot to whisper to him the sins, the failures and defeats of his life, it is wise for God to employ the surest means of humbling and improving us, and this we all need.

LETTER EXTRACTS.

STERLING, MASS.—The October MENTAL SCIENCE MAGAZINE is good enough to cure any person. It is to be esteemed in the sum of all good.
Mrs. C. A. R.

GOLD HILL, ORE.—I cannot do without the MENTAL SCIENCE MAGAZINE. I regard it the best publication now in this field of reform.
M. O. H.

DENVER, COL.—The MAGAZINE is improving. Your patrons need more on the Science by yourself. I shall look anxiously for your writings in the MAGAZINE. You are the one to write Bible interpretations.
PROF. E. A. R.

NEW YORK CITY.—I think the October issue is one of your best.
DR. G. E. W.

BERLIN HEIGHTS, O.—The enclosed is for the late issue in which Dr. Crabtree has an article on "Absent Healing."
Mrs. H. N. W.

OAKLAND, CAL.—While renewing must say the MENTAL SCIENCE MAGAZINE is doing a great work. My best wishes for its success.
E. R. F.

BOSTON, MASS.—Your MAGAZINE for October is the best yet issued.
DR. A. D. C.

BANGOR, ME.—Your October issue is first class in every particular.
C. W. C.

LONG PLAIN, MASS.—I am over eighty years old. The enclosed is for Dr. Dewey's new book, also for a course of treatments and to renew for your MAGAZINE. Send it along; I cannot do without it.
Mrs. E. W. B.

AUBURN, MASS.—Your MAGAZINE is an old friend, and from its pages I have received so much that has been helpful.
A. B. J.

TAMPA, FLA.—We prize the MENTAL SCIENCE MAGAZINE very highly. We think of you very often and of your class instructions at our former home.
REV. G. W. R.

MARDETTA, GA.—There are volumes in your Formula Text Book, although so small. When first I read it a dim outline presented, but now as I study it I find more and more of Truth and Knowledge in it. I begin to understand it, and, really, I live in it. Although I love the church so dearly and esteem our pastor so highly, still this great Truth or Science is the gospel of liberty through which Christ makes us free.
Mrs. N. N.

DURHAM, CONN.—The enclosed is for a second course of treatments for my mother. She is very much better; even the ulcer looks better. She is hoping now that it may be cured. It would seem like a miracle! It was through a friend that she was induced to try this Science.
Mrs. A. C.

SPRING HILL, KY.—The MENTAL SCIENCE MAGAZINE for October is the best of all. Its pages are laden with richest and rarest fruits. It inspires with new hope and courage for life's battles. In its pages I find daily bread. Long may it live to cheer the hearts of the desolate.
M. A. J.

HASKINS, OHIO.—I am still improving under your treatments in my general health. There seems to be power in this Science. If your Text Book is still for sale I will remit for it. P. J. F.

NATICK, MASS.—You know when I studied your Non-Resident Course. I am in the work and giving treatments. Am meeting excellent success; have outdone my expectations. I feel that I have not lived in vain; that I am born anew of the Spirit. Now I can feed the hungry, clothe the naked and heal the afflicted mind. Through the help of the Divine Spirit I shall dedicate my life to the cause.
A. B.

NOT FOR SALE.

Our "Formula Text Book" is desired by various applicants. Let me say, it is useless to write for it, as though on sale. But few copies are left, and they are not for sale, even at \$5.00. I am ending all my former interests in Chicago. This book was issued to impart Christian Science perfectly at any distance. The correct answering of its 144 questions is evidence of completeness in the Science. The copies left will all be ordered soon for the purpose of taking the course. After they are used in this way the University will merge into another school here, for the writer of this chooses to pass all over to new hands. They hope to work a Non-Resident System, but the rates of tuition will not be continued at the price our directors have extended for a limited time—but so soon to end. This is true that our Non-Resident Course, and the emoluments growing out of it, are imparted under sanction of State law.

It may be wiser to bow to the inevitable, to follow long-continued dictations of inner convictions, and quietly do the best possible, rather than to enter into any explanations, or reasons, now or hereafter. Surely it is neither pride nor haughty mind, but it is all done for duty and for the Highest. The 28th, 29th and 30th verses of the XVIII Chap. of Luke, explain it in spirit and the best. Regretting, yet hoping and resolving, and committing all into the hands of the Supreme, it is done. The great loss is the hal-
lowed privilege of feeding the hungering of my respected and kindly remembered subscribers; but it must be so.

THE EDITOR NOW RETIRED from this MAGAZINE, will consider invitations to lecture and to give a course of instructions in such localities as he may be able to reach. The friends in any state who will write him on these interests, and will offer to form classes, will hear promptly from him, of his moderate charges, and of special offers to good organizers in the work. Address him as named on 29th page.

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